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MEMORIAL

OF THE

REV. ELIAS HEINER, D. D.

PUBLISHED BY CONSISTORY.

CHAMBERSBURG, PA.:
S. R. FISHER & COMPANY, PRINTERS.
1864.

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Gift
Henry Hoffmeier
6/6/52

REV. ELIAS HEINER D. D.
Late Pastor of the First German Reformed Church
Baltimore.

Lith. by A. Hoen & Co. Balts

ELIAS HEINER,

BORN IN FREDERICK (NOW CARROLL) COUNTY, MD.,
September 16, 1810.

LICENSED TO PREACH BY SYNOD
At Easton, 1833.

ORDAINED AND INSTALLED PASTOR
Of the Emmittsburg Charge, November, 1833.

SETTLED AND INSTALLED AS PASTOR OF THE GERMAN
REFORMED CHURCH, BALTIMORE. 1835.

DIED OCTOBER 20, 1863.

A DISCOURSE

IN

COMMEMORATION

OF THE

Rev. Elias Heiner, D. D.,

DELIVERED IN THE

GERMAN REFORMED CHURCH, SECOND ST.,
BALTIMORE.

On Sabbath Afternoon, November 15, 1863.

BY

BERNARD C. WOLFF, D. D.

Correspondence.

Baltimore, December 8th, 1863.

Rev. Bernard C. Wolff, D. D.

Dear Sir:—At a meeting of the Consistory held this morning, it was resolved to tender you our heartfelt thanks for the beautiful, touching, and appropriate discourse which you delivered on the 15th of November last, with affectionate regard to the memory of our beloved pastor.

You were respectfully invited to preach the funeral sermon of the Rev. Elias Heiner, D. D., in accordance with his express wish, during his last illness, and we are extremely grateful that you fulfilled that solemn and sacred office with so much comfort to his people.

We are hereby authorized to request you to grant us a copy of the same for publication, so that it may be preserved by his congregation and other friends, as an honored memorial to his name and usefulness.

We cannot forego this opportunity to express our sincere hope, that your life may be long spared, and that your health may enable you to continue your labors of love and usefulness to the Church as a father, counsellor and friend. "For blessed is that servant, whom his Lord shall find so doing."

Yours, in Christian bonds,

G. S. GRIFFITH,
Chairman of the Consistory.

Mercersburg, December 11th, 1863.

G S. Griffith, Esq.,
Chairman of the Consistory of Ger. Ref. Church, Second st., Baltimore.

My dear Brother:—Your letter of the 8th instant, conveying to me the "heartfelt thanks of the Consistory, for the discourse I delivered in your church, commemorative of your late beloved pastor," and requesting a copy of it for publication, was duly received and is gratefully acknowledged.

In reply I have to say, that the discourse is at your service for

the purpose intended, accompanied with the prayer, that it may not only contribute to the end immediately proposed, but that in recalling the Christian graces and devoted labors of our deceased Brother, the minds of all who knew, and many more who read of him, "may be stirred up" to increased diligence in the service of the common Master.

Yours, fraternally,

BERNARD C. WOLFF.

Obituary Discourse.

Luke 12: 42.—* * * Who is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?

1 Thess. 5: 12, 13.—And we beseech you, brethren, to know them which labor among you; and to esteem them very highly in love for their work's sake.

Heb. 13: 7.—Remember them which have the rule over you, who have spoken to you the Word of God: whose faith follow, considering the end of their conversation.

Beloved Brethren:—We have met together this day, under circumstances of peculiar interest and solemnity. These sable adornments the insignia of public distress, the solemn silence, and the serious expression of every countenance in this crowded assembly, admonish me that no ordinary purpose of worship has brought us to the house of God. No, we are here present for the special purpose of paying the last sad tribute of respect to the memory of a Christian friend and brother, the late pastor of this congregation, enshrined as it is in the hearts and in the recollections of all who knew and had opportunities of intercourse with him.

"Remember them which have the rule over you, who have spoken to you the Word of God," is the exhortation of the apostle. The duty is appropriate, and is certainly due to our deceased "brother in the Lord." It is due to his bereaved wife and children—to the people he served so

long and loved so well—to his brethren in the ministry, and to the community in which he was so favorably known, and with which, in various ways, he was so intimately associated.

I propose to acquit myself of my share of this duty, by respectfully inviting your attention to some reflections suggested by the scriptures placed at the head of this discourse. In venturing to do this, it is not my intention, as you may suppose, to enter into a critical exposition of their doctrinal contents. I simply derive from them the general proposition, in which you will all concur, that a faithful minister of Christ is worthy to be held in high esteem, and should be gratefully remembered "for his work's sake."

I propose then, "to stir up your minds by way of remembrance." But here the question naturally arises, Who is a faithful minister of Christ? Faithfulness implies integrity and perseverance—unwearied diligence and inflexible devotion to the service in which we are engaged. The faithful minister of Christ is one, whom He has called by His Holy Spirit, and set apart to His work in the way of His appointment. He, of course, preaches the gospel, and is careful that it is the pure gospel he does preach. For him to handle the Word of God deceitfully, and to propagate hurtful and dangerous error, would be to betray the trust committed to his hands by the Master, and to incur an awful condemnation. That he may escape this, "he gives attendance upon reading, to exhortation and doctrine." "He meditates upon these things; gives himself wholly to them, and studies to show himself approved unto God, a workman that need not be ashamed." He scrupulously declares "the whole counsel of God, keeping back nothing, and rightly dividing the Word of God, gives to every one his portion of meat in due season." He does this whether men hear or whether they forbear. But

this is not all. The faithful minister is not content, simply to declare the truth, or the whole truth, as it is in Jesus in public; he seeks privately, from house to house, to instruct his people in saving knowledge, and to train them for the discharge of every Christian duty. It is not enough that they know and understand the truth; they must appropriate and experience it, in its enlightening and converting power, and be brought to practice it in their lives and conduct. Nor will his faithfulness appear solely in this. But when, as he hopes, his people have attained to this grace, and believe and have experienced and practice the truth, as heard from the lips of their preacher, it will be his special concern to build them up in their most holy faith, to advance them in the divine life, and to make them fruitful in every good word and work. He will be satisfied with no attainment made by his people in knowledge, and virtue; but will endeavor, in dependence upon divine grace and the use of the appointed means, to promote and improve it. In this respect he will never count as though they had attained, or were already perfect; but forgetting the things that are behind, he will urge them to reach to the things that are before, and to press toward the mark for the prize of their high calling in Christ Jesus, until complete in righteousness, they are fitted for communion and fellowship with Christ in the kingdom of His glory.

A faithful minister avails himself of every opportunity of doing good in every way—to the bodies as well as to the souls of men. Knowing that misery, in all its forms of suffering and sorrow, is the fruit of sin, he feels it to be a Christian privilege, as well as his official duty, to minister to its relief, and goes about doing good, and is never weary in well-doing. Nor, in the exhibition of his charity does he overlook any class or condition of people. He loves the brethren; and the old and young, the rich and

poor, the polished and the rude, alike claim and receive his regards. Whilst it might be a pleasure to have intercourse with the wise and the good, the refined and cultivated, and to be employed in promoting their spiritual welfare and progress in the way of Christian attainment, he knows how to condescend to men of low estate, and gladly, like his Master when upon earth, gives himself to the relief of the bodily wants and woes of his fellow-men, even amongst the degraded and vile.

Such a minister is faithful, and such a faithful minister is worthy of all honor. He should be esteemed and loved while living, and his memory should be hallowed and handed down to posterity, when dead. His name should live and be cherished in the affections of his people, and his example should be perpetuated and followed by succeeding generations. God himself is pleased to accept the services of a faithful minister as "a sweet savour to himself in them that are saved, and in them that are lost;" and for our encouragement, the Saviour declared: "If any man serve me, him will my Father honor;" and it is also said in connexion with one of the passages quoted as my text: "Blessed is the servant, whom his Lord, when He cometh, will find so doing."

Such honor is the more due to a faithful minister, because, as a follower of Christ, it is all that he has a right to expect in this life. He has renounced the world and all that it has to bestow, in the way of profit or pleasure, and has no other demand to make, or desire to express, but just to be permitted "to lead a peaceable and quiet life in all godliness." He looks in another direction for his recompense of reward, and is influenced by far higher considerations than the favor of his fellow-men. To him it would be a poor compensation for his services and self-denials in the cause of Christ, and if he fails to receive it,

it by no means disquiets him. But this does not affect the fact, that if withheld, it is a manifest wrong—an injury to him, and the cause he advocates and seeks to promote.

Thus it is due to him for the reason, that if denied him, he will not have the encouragement to engage in the work assigned him, with the alacrity and zeal it requires. In this statement, it is not intended that the honor which comes from man, is at all necessary or desirable as a motive to incline or qualify the Christian minister for his work. Such honor is more likely to prove a snare and a hindrance to him, than an incentive and a help, in the discharge of his duties. But the honor to which I refer, and claim as both desirable and efficient for good, is the expression of a just appreciation of the self-denials and sacrifices and labors of the minister in the service of his Master, and a proper estimate of his official position and authority in the Church, as an ambassador of Christ, on the part of the people of God. Such an appreciation of the office and work of the ministry, the world is not able to form, and, of course, cannot accord; but this very fact is in the way of the minister's usefulness, and thus is a hindrance and an obstruction to the cause of Christ, just as the unbelief of His own countrymen was the reason why not many mighty works were done amongst them. Although miracles are not necessary to faith, yet faith is the necessary condition of the performance of miracles; and just so, where there is no proper estimate of the official position and labors of the minister, there is no preparation for the reception of the gospel which he preaches; and whether the faithful minister is concerned about it or not, the honor to which he is entitled ought to be rendered him, and it cheers his heart and strengthens his hands, when it is cordially done.

A claim to this honor may also be asserted on the ground, that the minister of Christ holds an office, with which none

upon earth can compare. It is the very highest style of man. The truest welfare and the best interests of mankind for this life, constitute its proper object, according to the lowest conception of its nature and design. To the promotion of this excellent purpose, the minister is also solemnly set apart by the wisest and purest men of his own age and country; and to the work committed to his hands, it is expected and required, that he will devote all his energies and resources, knowing, as it is supposed he does, its full bearing upon the order and peace of society and the well-being of the world. But the claim we prefer, rests upon far higher grounds than this. The minister of Christ comes to us with an office derived from God himself. His commission bears the broad seal of the King of Kings and issues from His High Court of Chancery in heaven, and whilst its duties look to man's truest happiness on earth, they transcend the boundaries of time and space, and are only fulfilled when the redeemed soul, in its whole personality, is advanced and elevated to a meetness and preparation for the presence of God, and the enjoyment of His favor in the kingdom of His glory. To this high honor and inestimable privilege, of which he was deprived by the fall, man was originally appointed, and to this noble destiny he is again to be restored, through the redemption which is in Christ's blood, in the use of the divinely appointed means of grace. It is not simply to rescue man from the consequences of sin, in his everlasting destruction from the presence of the Lord, nor yet in his formal restoration to the divine favor; but in the renewal and sanctification of his nature, in his exaltation to glory, and the full fruition of a new and endless life, that the faithful minister finds the ultimate object to which he has been set apart, and to which he unreservedly and rejoicingly consecrates all his time and cultivated talents; and it is precisely in view of

all this that Paul magnifies his office, and beseeches the brethren, "as co-workers with him, not to receive the grace of God in vain; but in all things approving themselves unto God, to see to it that the ministry be not blamed."

We have no reason to think, that the authority of the minister is limited by his connexion with the Church on earth. The Church itself has no such limitation, but extends to the spiritual world, and has to do with eternal realities; and as this is the case with it, in its structure and design, so is it also with its offices, and the powers it confers and the privileges it concedes. As believers in Christ are members of His body on earth, so when their faith shall be turned into vision in heaven, they will sustain the same relation to Him, and equally so will our ministry continue. In fact, the commission received "by the laying on of the hands of the Presbytery" is not of human; it is of divine appointment. The minister of the gospel is the "ambassador of Christ," whose kingdom is everlasting and the authority He confers is coeval with its duration. There is no intimation to the contrary in the Bible; so far from it, all the analogies of its teachings warrants the conclusion, that it will continue until He has accomplished all His gracious purposes in the salvation of our race, and His kingdom is established from the rivers to the ends of the earth. It may be inferred, as we think, from the passage in Hebrews, quoted as part of our text: "Remember them which have the rule over you, who have spoken to you the Word of God;" and again in the Parable of the talents, it is said: "Thou hast been faithful over a few things, I will make thee ruler over many things." We know, indeed, that the sainted dead "compass us about as a great cloud of witnesses" intent upon the "race set before us" here on earth, and may we not suppose that faithful pastors are

still recognized, and included in that higher order of spiritual beings, who, in fulfilment of their great commission, are sent to be ministering spirits for those who are heirs of salvation.

But I forbear to press this point, and remark again, that if the faithful minister is entitled to honor, because of the dignity of his office, he should also receive it, because of the worthiness of his person. It would be a vain thing for a minister of the gospel to clothe himself in his official robes and claim the respect and homage of his people, when personally he was undeserving. But the faithful minister is a converted and sanctified man—joined to the Lord and is not only of the same mind, but of the same nature with Christ. Christ is formed in him the hope of glory, and the life which he now lives in the flesh is a life of faith upon the Son of God—a heavenly divine life flowing over into his soul from Christ. This is so obviously the doctrine of the Scriptures that I need cite no particular passage to prove it. The experience indeed is true of all believers, but believers generally are not as prominently before the people as the minister, nor are they as intimately in contact with them. He is for them not only the representative of Christ in His various offices of prophet, priest, and king; but he is also the embodiment of His life; and it is a fact open to all observation, that just in proportion as a minister embodies and exhibits this life in his own person, is he likely to be successful in the conversion of souls. God may use the instrumentality of unrenewed men in advancing the interests of His kingdom, just as He sometimes causes the wrath of man to praise Him, but this is not His usual way. It is only as we are new creatures in Christ Jesus, and are joined to Him as our spiritual head, that we, as members of His body, can expect to be employed as workers together with Him in dispensing His

grace. It is not so much what a minister preaches, or believes, or does, as what he is, that influences the minds and wills of others in spiritual things. The stream is never purer than the fountain. The members of the congregation are not often wiser or better than their pastor. "Like priest like people," is an Old Testament proverb. The faithful Christian minister, adorned with the graces of his Master, and at the same time, partaking of His life, is accordingly, on account of the worthiness of his person, entitled to be highly esteemed in love, and to accord him due honor, is right and proper.

I might pursue this subject, and show to what extent and in what way it should be done; but this is not necessary to my purpose at this time. I merely meant to prove and illustrate the duty, and having succeeded in that, I proved that our departed friend and brother, your late beloved pastor, was faithful in his ministrations, and justly entitled to such honor. In support of this affirmation, I am not disposed to indulge in extravagant eulogy. I will not affirm, that Dr. HEINER was a man of rare intellectual endowments—that his learning was extensive and profound, and that by his matchless eloquence he swayed the minds with irresistable power. All this might be said of a minister, without his having any claim to be highly esteemed in love. Nor will I say, that his piety was extraordinary, or his attainments in the divine life were seldom surpassed. He needs no such praise as this. He is in heaven, as we believe, where all human distinctions, in the sphere of nature or grace, are of small account; where God only is great, and where there are none righteous, except as they are clothed upon with the righteousness of Christ. I have already expressed the high estimate of his character in this, that he was a sincere Christian and a faithful minister, and his life will prove it.

From a document drawn up in his pulpit, on the day of the fortieth anniversary of his birth, to which he had retired for the purpose of self-examination, when his mind appears to have been filled with the most solemn religious concern, and where he was brought to "the determination, by the grace of God, to lead a more prayerful and holy life, to be more faithful to the spiritual interests of his children, and to be more diligent and earnest in the discharge of his various ministerial duties," we learn, that he was "born on the 16th day of September, 1810, at Taneytown, Frederick (now Carroll) County, Maryland. His parents were JOHN HEINER and MARY COVER; and it was amongst his earliest recollections, that they both were pious, praying, consistent members of the Church." "My father," he adds, "had a peculiar gift in prayer, and worship—night and morning—was regularly observed in his family. The exercises were usually edifying and impressive; and the members of the household, the workmen on the farm, and strangers visiting the house, were expected to be present. He was an elder in the German Reformed Church at Taneytown, for many years, and was one of its most active and liberal supporters. His house was a house for preachers, where they always found a hearty welcome; and there, or at one of the other houses in the neighborhood, as far back as he could remember, a weekly prayer meeting was held on Friday evening. These meetings were often well attended, and were usually conducted by my father. There was a considerable interest taken in them, and the services were often refreshing to the souls of God's people. His sainted mother, he tells us, enjoyed them greatly. She died in 1837, aged forty-four.

His parents attended carefully to the religious education of their children. He himself was the oldest of eight, and was taught the Heidelberg Catechism, at an early age. He

was required to commit to memory the questions and answers, and with them, the proper texts in the Bible; and thus, from a child, his memory was stored with religious truths, and was more or less impressed by it. He was not more than eleven years of age, when he first indulged a hope of acceptance with God. The day he completed his eleventh year, he attended divine service in a school house in the neighborhood, and heard a sermon from the Rev. Daniel Zollikoffer, who officiated there occasionally, which was the means of awakening his mind to a deeper sense of guilt and misery than he had ever been conscious of before. His feelings were so excited that he cried aloud for mercy, and it was only after a severe conflict that he obtained a hope of forgiveness and had peace. It was a day of great rejoicing to many Christian friends, especially to his parents, who had often prayed for his conversion, and hoped that their first-born son would become a minister of the gospel. After this he was occasionally called upon to pray in the family, and also in the weekly prayer meeting already spoken of. For years he had great enjoyment in religion; his peace seemed to flow as a river, and he scarcely knew what it was to be tempted, or to endure the hidings of the Saviour's countenance. In the family, his influence was felt for good, upon his brothers and sisters. He was accustomed to pray with them, when they were alone in the barn, or wherever they might be, and would sometimes try to preach to them, and they would listen to his simple talk with seriousness and attention. These were his happiest day; much of his time was spent in prayer, and he enjoyed much of the Saviour's presence in his soul.

At the age of twelve, he was confirmed by the Rev. D. Graves, a devotedly pious man—a most affecting preacher and faithful pastor. When about fifteen years of age, he

was one day walking with his father in the field, when he told him he might continue at school as long as he wished, and if he chose, might become a minister. This accorded with his desires from his earliest days, and was good news to him. It was not wholly unexpected, however; for he knew from his father's prayers in the family, and as he occasionally overheard him in secret, and from his conversation with others, that he had given him to the Lord, and designed him for the holy ministry; but now having been explicitly told so, and knowing that he would give him the necessary education, his words made a deep impression upon his mind, and filled him with gladness and joy." In the fall of 1826, he was sent to Franklin Academy at Reisterstown, an Institution under the care of the brothers HUBBARD, graduates of Yale College, where he made good progress in the study of the languages and the higher branches of an English education. In 1829, he made a journey to the western country for the benefit of his health, which had become impaired. The travel so far was of service, but he lost his relish for prayer and for the intercourse with his Saviour, which he had so long and so happily enjoyed; and he began to think of giving up his purpose of preparing for the ministry. The idea was not abandoned, but still he had thought of turning his attention to some worldly calling. In the spring of 1830, he went to Emmittsburg to spend a few months with his friend and former teacher, Mr. B. F. HUBBARD, and assist him in conducting the Academy at that place. Whilst he was residing there, a meeting of the Maryland Classis was held in the place, and under a sermon preached at the time, by the Rev. J. H. SMALTZ, pastor of the Reformed Church in Frederick, his former religious impressions were powerfully revived, and he resolved anew to devote himself to the Christian ministry. The summer of that year was passed at Emmitts-

burg, in the family of Mr. JOSHUA MOTTER, and for him and his exemplary and pious wife, and their children, he expresses sentiments of the sincerest and most grateful affection. In the bosom of that family his soul was often refreshed, and the influence they exerted upon him encouraged him greatly in a religious life.

In the fall of the same year, (1830) he accompanied the Rev. DAVID BOSSLER, then pastor of the Reformed Church at Emmittsburg, to York, Pa., to see the Rev. Dr. MAYER, Professor in the Theological Seminary, at that place, and was much pleased with that venerable and excellent man, and with his conversation in connexion with his professed desire to enter the ministry. Before he left the place, he resolved to connect himself with the Seminary, which he did soon after, and remained there three years in the prosecution of his studies. During this period of preparation for the ministry, his health was good—the Professors were kind and competent, and the time passed away pleasantly. In the year 1833, at the Synod of Easton, he was licensed to preach the gospel, and in a few weeks afterwards, was ordained at Emmittsburg, having previously received and accepted a call to the Reformed congregations of that place and neighborhood. His labors in the charge, embracing as it did at the time, six congregations, were very arduous, and impaired his health. He was connected with it a little more than two years and during that period preached, and lectured on the Catechism above five hundred times, besides riding some two thousand miles and attending to other ministerial duties.

Thus far I have followed, in substance, the narrative furnished me; what I may yet have to say will be suggested by my own observations and reflections. Having found that his labors in the Emmittsburg charge were greater than he could well endure, and that his health was gradu-

ally giving way, he was induced to accept a call to become the pastor of this congregation. This took place in the fall of 1835. The congregation at the time, having been involved in serious difficulties growing out of the conflicting interests of the German and English families belonging to it, had been greatly reduced in its membership, and was in a very distracted and discouraging condition. This was indicated already in the text selected by their new pastor for his introductory discourse, Gen. 54: 24—"See that ye fall not out by the way." In a sermon, preached by him fifteen years afterward, as a Centennial Memorial of the foundation of the congregation, he speaks of himself as "young and inexperienced," but looking to the Great Head of the Church for the guidance and help of His Spirit, the scattered members were brought together again, and peace and harmony restored. In the winter of 1839–40, the church was graciously visited with an outpouring of the Holy Spirit, and in the course of the year ensuing, nearly an hundred souls were added to its communion. During the period of my ministry in Baltimore, years afterwards, I was often pleased to hear the older members of the congregation speak of that season of refreshing from the Lord, and of the way in which young and old, through all weathers and from the remotest parts of the city, flocked together "to hear the joyful sound," and to engage in the prayer meetings. It was by the additions made to the church during this time of revival, that, by the grace of God, the foundation of its subsequent and long continued prosperity was laid—a foundation so firm and broad that to this day, the superstructure built upon it, is well sustained.

Dr Heiner's efficiency and usefulness as a minister was, however, not confined to the narrow limits of his own congregation. His zeal for the interests of religion was too

intense and expansive for a sphere so confined. The whole Reformed Church in this country, was at that time engaged in a Centenary celebration of its foundation in this Western World, and as his own heart and the hearts of his people had been enlarged, and filled with charity and love, and as by the additions made to their communion, there was an increase of spiritual life, he felt that it would be a good thing to afford his people an opportunity for an exhibition of the spirit of benevolence by which they were animated, and that this general movement of the Church would be a fit object to engage their attention in the right direction. He took hold of it accordingly, and soon became prominent as one of its most zealous advocates and promoters. The congregation caught his spirit, and contributed liberally towards the endowment of Marshall College and for other objects connected with the movement. A very pleasant feature in this charity was, that every contribution made was altogether voluntary—no one was asked to give.

Nor was the part performed by your late pastor in the Centenary movement sufficient to exhaust the measure of his Christian charity and zeal. The German Reformed Church, as a denomination, had thus far done nothing in the way of Missions among the Heathen. Some of our people had evinced a disposition to assist in the work, but so far as done at all, it was by contributing to the funds of associations either independent or under the control of other denominations. There was, indeed, a sentiment prevalent among our leading men to some extent, that owing to the scarcety of ministers, and the great spiritual destitution existing throughout our Church, and in some instances in the wealthiest and most populous parts of it, that we, as a denomination, might well be excused from taking any part in the duty. If we would provide for the

wants of our people at home, and for the German population coming in amongst us, we would be doing as much as could be expected of us. This was not the judgment of Dr. HEINER. He thought the one duty should be done, and the other not left undone; and that if properly attended to they would mutually aid each other. In this he was right; and it was owing in a great degree to his enlightened zeal and earnest efforts, that a Foreign Missionary Society, in our Church, was established. In this good work he was nobly seconded and encouraged by Rev. D. WILLERS, of Seneca County, N. Y., who, for some years, was its first President; but as his residence was remote, and correspondence at that time was not so convenient as now, he at length declined a re-election, and Dr. HEINER was chosen to take his place. He subsequently, upon the death of the Treasurer, the late Mr. JACOB BESORE, of Baltimore, was appointed to that office, and for the space of twenty years, had nearly the whole management of the affairs of the Society in his hands. One of the last papers he, in all probability ever drew up, was the annual report of the Society, read a few days after his death, to the Synod at its late meeting at Carlisle. It was one of the best ever read before the body. It was an encouraging statement of the success of our Mission, and affectingly exhibited the "ruling passion" of the writer's love for perishing souls and a desire for their rescue "strong in death." It may not be amiss to refer briefly to this Mission.

Our Church has but one Mission in the foreign field. It is presided over by the Rev. Dr. B. SCHNEIDER. It is now more than thirty years since he and his devoted wife, just married, went abroad to engage in the work. Their first efforts were made at Broosa, in Asia Minor, beautifully situated on a declivity at the foot of Mt. Olympus, where they were very successful in their labors among the effete

churches of the Armenian persuasion. They subsequently removed to Aintab, in Syria, where a still larger measure of success awaited them. There is, indeed, no missionary in the foreign field, who has more reason "to thank God and take courage" in view of what he has been enabled to accomplish. His efforts are not especially directed to the conversion of the Mahommedans and Pagans around him; but to that of the professing Christians of the run-down churches of that region, and as soon as he has converts in sufficient numbers to form a congregation, he proceeds upon the church principle and organizes them. In this way he seeks to infuse new life into a perishing body. The advantage is this: That he has something in the way of material to work upon from the first, and there is less likelihood of provoking opposition, and a greater probability of success. This at least has been Dr. SCHNEIDER'S experience. He now has no less than ten regular congregations around and near him, with native preachers, ordained and placed over them by himself and his missionary colleagues; five of whom have been settled during the past year. In addition to other schools—male and female—he has under his care, a Theological Seminary, for the training of young men for the ministry, and his congregation at Aintab is not only self sustaining, but has contributed eight hundred dollars in various ways, within the year, for objects of religious benevolence. In this mission, as we have seen, Dr. HEINER took a deep interest, and gave to its support, his prayers and special efforts to the last hour of his life. I have thus adverted to its history for the purpose of illustrating this feature of his character.

Nor did he, as is sometimes the case, in his zeal for the diffusion of the gospel abroad, overlook the interests of religion at home. There are those who think that the best way to promote the life of the Church is by the reflex

influence of missions. Their charity and concern for souls, is in proportion to the remoteness of the objects which excites it. It is "distance that lends enchantment to the view," It was not so with your late pastor. His charity had its seat in the heart as an expansive principle, and laid hold of objects nearest at hand, but was not content with them. Thus he no sooner, with the blessing of God, had placed his own congregation upon a firm footing, than he began "to devise liberal things," with a view to the foundation of other churches around him. This he regarded as the paramount duty of a minister—a duty he owed to the denomination to which he belonged, and still more to the Head of the Church Himself. Nor did he esteem it simply a duty—it was to him a delight. In this spirit, and in this way, at great personal inconvenience and trouble, he exerted himself to recover, if possible, the Otterbein property in this city, from the possession of those who had no proper right to it, and to restore it to the hands of those to whom it originally and really belonged. In this spirit of church extension, he also exerfed himself in the foundation of the Third German Reformed church of Baltimore. In this instance he exhibited not merely an enlightened zeal, but a measure of liberality, not often met with. His own church was full, but it was not overflowing; it had means, but they were not superabundant; and he could easily have made use of them for its increase and enlargement. There were wealthier and more flourishing congregations, around him, than his, and the spirit of emulation might have restrained his liberality; and yet he conceived the plan of building another church, and dismissed some of his best families to unite in its communion, and persuaded the members who remained with him to part with a portion of their church property, and to give liberally out of their own pockets besides,

for the erection of the house of worship. Nor was this all; when the church was built, and the congregation still labored under the burden of a heavy debt, by his influence and counsels he assisted in relieving it of its embarrassments, and continued to do all he could for its prosperity, until every difficulty was surmounted and it was placed upon a sure and substantial foundation; and there that Church, ever dear to my heart as the field of the labors of nine years of my ministerial life, stands, and I trust will stand, through all time, a monument of the disinterested Christian charity and zeal of my friend and fellow-pastor, Dr. HEINER. There is not one in a thousand who would have done as he did. I know of no similar instance of enlightened liberality. Other rich and powerful congregations in our large cities, have colonized and built churches; but they were well able to afford it, and did it out of their abundance. This congregation divided its membership and gave up half its living.

Nor were his efforts in the way of church extension limited to the English portion of the Reformed population of Baltimore. He turned his attention to the destitute Germans of the city; and when his efforts, owing to "the glorious uncertainty of the law," had failed to restore the Otterbein congregation to its original ecclesiastical relations and its property to its rightful owners, he gathered up the dispersed members and started a new enterprise; so that although he was unable to secure the property of the Second Reformed Church, the organization was maintained, and resulted in the establishment of a flourishing congregation. The movement, indeed, was remarkably successful. Under the auspices of the two English congregations and the joint counsels of their pastors, and liberality of their people and other friends of the Reformed Church, a house of worship was purchased and paid for, in a central

and convenient locality, a large congregation was collected and an efficient and truly evangelical pastor was settled over it. It was not, however, done without difficulty. When it was proposed to have a charter and its provisions were to be adjusted, some of its members did not like the idea of being subject to the discipline and authority of the Reformed Church. Everything of the kind—everything relating to the calling and dismission and settlement of ministers, they wished to have exclusively in their own hands. This was resisted, with the assurance that in the Constitution of the Church and the authority of its Judicatories, they would have a stronger guarantee for the protection of their rights and the maintenance of peace and harmony, than in any legislation or decisions of their own; and that unless they were willing to place themselves under the jurisdiction and care of the Church Courts, and assume a proper ecclesiastical relation to them, we could give them no farther aid or counsel. They yielded to this argument and the abortive attempts of a few disorderly members to carry the congregation out of its proper church communion, prove the wisdom of their decision, and is to them now a cause of gratulation and joy. The congregation is large and prosperous—a fountain of sweet waters to its regular members, and "the shadow of a rock in a weary land," to a transient population of Germans, by whom its refreshing influences are carried again, far and wide, throughout our Western States.

There were other enterprises for the good of the Germans of Baltimore, in which he engaged with more or less success. One of these is the Fifth German Reformed Church upon the Point. There an edifice was purchased, a congregation collected, and a pastor settled; and although the progress may not in all respects have been as encouraging as could be desired, yet there is every prospect

that the effort will not have been made in vain. Another enterprise in which he embarked, was the establishment of a church and congregation in connexion with a Female College of a high grade of character, at Mt. Washington, in the neighborhood of this city. This Institution, for a time, was well sustained, but owing, perhaps, to our political troubles, has more recently, with other educational interests, been involved in some difficulties. It will not be long, as we trust, before these embarrassments will be removed, and that, placed more immediately under the auspices of the Church, it will be made to appear, that it was wisely and well done. The seed may lie buried in the dust for years, but it will not perish, and, sooner or later, will spring up and blossom and bear fruit. "Cast thy bread upon the waters, and after many days thou shalt find it."

Of the different religious and benevolent societies of Baltimore, Dr. HEINER was a zealous and active member and supporter. In the management of the Bible and Tract Societies, he was prominent. Of the Executive Committee of the Tract Society of this city, he was Chairman, for many years, and only retired from the position, when his health failed him. He was, in fact, more or less closely identified with every neighborhood scheme of benevolence, and his influence was always felt upon those who were associated with him. He liked to be useful, and his quick discernment, his sound judgment, long experience, and ready turn for business, qualified him eminently for the management of such associations. His skill and strict attention to any trust committed to his hands, will long be remembered by the members of the Boards, in Baltimore and elsewhere, with which he was associated. His loss will be mourned especially by the Board of Trustees of

Franklin and Marshal College. He took a leading part in the church movement for the consolidation of the Institutions at Mercersburg and Lancaster, and his zeal in its favor contributed largely to its ultimate success. Indeed, had it not been for the interest taken in it at Baltimore, and the timely aid extended to it in the crisis of its fate, the whole enterprise would have failed, and the great advantages secured to the Church would have been lost forever.

The last good work in which Dr. HEINER participated, was the Tercentenary Jubilee, celebrated throughout our Church during the year, in commemoration of the Heidelberg Catechism. This Church ovation fell in precisely with his feelings and judgment. He loved the German Reformed Church and he loved the Heidelberg Catechism, the symbol of her faith. Its precious truths, drawn from the Bible, were the sincere milk of the word to his soul in the days of his childhood, and in the strength of his manhood and declining age, they were his strong meat. He was accordingly present at the Convention in Philadelphia—the last time he met the Brethren in council—and took an active part in its deliberations and business transactions. His health was then much impaired; but all who saw him will remember the interest he took in all that was being done, and the affectionate courtesy and kindness which marked his general deportment upon the occasion. Had he lived to be present and to witness the fresh impulse given to the movement at the late meeting of Synod, it would have gladdened his heart; and, as in his last moments, anticipating their meeting, he sent fraternal greetings to the Brethren, may we not comfort ourselves with the thought, that although he will never again take part in our counsels, or our labors upon earth, for the advancement of Christ's

kingdom, he still sympathises with us in heaven, and that when our work is complete, and the cap-stone thereof is brought forth with shoutings, in spirit, if not in body, he will unite in the song of gratulation and praise.

Such was the Rev. Dr. HEINER, as I learned to know him. I have attempted no eulogy of the man. I had no such purpose on my mind. I meant to speak of him as a Christian minister, and as such intended that his work should declare his character. I might have spoken of him as agreeable in person, courteous in manners, and gentle in disposition. I might have told you, that quick in his impulses, he, at the same time, was of a generous and noble nature; that no one was more willing to be reconciled to an adversary, and that when he forgave an injury, he at once forgot it. In promoting the cause of Christ, he was always prepared to co-operate with any one, whatever differences of opinion or alienations of feeling may have previously existed between them. Candid in the expression of his own convictions, he was never offended by the same freedom in others. He and I were associated as pastors in this city, for nine years—during a period of exciting controversy upon church questions—and frequently differed materially; and yet an unpleasant word never passed between us—we always met as brothers—assisted each other in the services preparatory to our communions, and heartily co-operated in the general concerns of the Church. "Behold how good and how pleasant it is for Brethren to dwell together in unity."

Of his piety, you all are as well able to judge as myself. I would speak of it as strikingly Pauline in its character. To bring it out in full flow, it required an object, and a field for its exercise. He was ruled in his religious feelings by a sense of grateful obligation to Christ, for what He had done

for our redemption, and felt, that bought with precious blood, he belonged to Him—body and soul—in life and death. If Paul delighted to call himself the servant of Christ, it was a favorite expression of our brother to speak of Christ as his "Master," whom it was his pleasure to obey. And yet with this strong feeling of gratitude to Christ for His work of redemption, there was mingled a sincere feeling of love for His person. He felt himself to be a poor sinner needing to be cleansed from all unrighteousness, and in view of his Redeemer's absolute purity, his heart was drawn out towards Him with fervent affection and desire. This feeling is affectingly exhibited in the concluding part of the document prepared in his pulpit on his fortieth birth-day, in which he expresses himself as dissatisfied with his religious experience, and as having set apart the day for deep humiliation before God, on account of his many sins, and for earnest prayer for His pardoning mercy and restoring grace. Having been thus engaged throughout the day, he ventures to hope that God will hear his cry and be gracious to him, and in view of it, he renews his covenant vows and consecrates himself afresh to His service. "Restore unto me," he adds, "the joys of Thy salvation, and my soul will bless Thee, and praise Thy name forever." In his last letters to me, and especially in his very last, he exhibited the same sense of spiritual need in connexion with abiding faith and love. "My health," he says, "is failing me very fast; am much debilitated. . . . . As soon as my good appetite fails me, I shall sink rapidly. But the Lord's will be done. I am hoping in His mercy, and trust He will not forsake me—a poor miserable sinner—in my last sickness. I hope to be saved through His abounding mercy in Jesus Christ, my precious Saviour." This is the language of sincere

penitence, and of a cheerful hope. Religion has its commencement and its conclusion in such exercises of mind. The believer's conscience is never free from a sense of unworthiness, whilst, at the same time, his soul is filled with joyful praise; nor will the saints in glory ever forget that they "were washed in His own blood," though as "kings and priests unto God," their songs of thanksgiving will continually ascend.

I might speak of our deceased brother as an acceptable preacher, and your partialities might lead you to suppose that I should characterize his sermons as learned and eloquent. But I have better things to say of them than that. They partook of the qualities and habits of his own mind; were practical rather than profound, and instead of appealing to man's emotional nature, they were more frequently addressed to his conscience. It is sufficient to say, that, as a preacher, he aimed to do good, and was successful. Under his preaching, his congregation grew up, and for more than the fourth of a century prospered and abounded in the fruits of good living. As to doctrine, he was sound and scriptural; the misery of man as a sinner, the atonement, the necessity of repentance and faith in the Lord Jesus Christ as conditions of salvation, the nature and need of regeneration and of progressive holiness in order to eternal life, these and other kindred topics were the themes he usually carried into the pulpit and delighted to discuss.

It was, however, as a ruler over his people, that, in my judgment, he was most distinguished. His administrative talents were, indeed, remarkable. He knew how to govern himself, had control over his passions and powers, was self-possessed; and this, taken in connexion with his business habits and sound judgment, gave him an advantage over most other men, and fitted him to be a leader amongst

his equals, and in the government of his congregation, enabled him to keep every member in his place and to make use of him for what he was worth. He carefully studied the interests of his people—was acquainted with their resources and means—knew the talents and dispositions of individuals—the extent of their influence in their particular spheres of activity, and thus was able always to turn every one and every thing to good account, so that nothing was lost. In this way his qualifications for usefulness in the discharge of his duties were surpassed by few. By his affable demeanor, and affectionate intercourse with all classes of his people—young and old, rich and poor—he secured the confidence and esteem of all, and by kindly caring for them, by visiting them in their families, conversing with them tenderly, and giving them a part to perform in the various associations, which clustered around his church, and exhibited its life, he managed to acquire and maintain a perfect control over his people under all circumstances, and throughout the whole period of his connexion with them.

It was not, however, in this, or any particular aspect of character, that I proposed to present our deceased brother to your contemplations upon this occasion. In sketching his portrait, it was not any one feature I wished to delineate, so much as to bring up the man—the *tout ensemble* of his person, as you were accustomed to see him. How far I have succeeded, it is not for me to say. I trust, however, in whatever I may have failed, that my delineations have been sufficiently graphic and true to bring him, in all the spheres of his activity, vividly to your recollections; and now, all I have to add is: Let us cultivate the spirit which animated him throughout his whole course of Christian experience—a sense of personal unworthiness and of profound humility before God—a spirit of sincere peni-

tence and faith, in connexion with an earnest desire for the light of His countenance and the communications of His grace, and the tokens of His love. These are both the conditions and the fruits of true piety, and if we maintain and cultivate them, "our faith will be that of the just, which, as the shining light, shineth more and more unto the perfect day." At the same time, let us imitate his example and cultivate the spirit which possessed him throughout his whole ministerial activity, the spirit of an enlarged Christian charity, which prompted him to devise liberal things, especially in promoting the interests of Christ's kingdom in the salvation of souls. This he did wisely and well—not by sporadic and spasmodic efforts of his own devising, in the way of excitement or extraordinary effort—but in the more excellent, quiet way of organizing churches and providing them with the ministry of reconciliation and grace; and then praying for the blessing of God to rest upon what had been done. This is the true, scriptural way "to do good and communicate." It is the way the Apostles pursued; they planted churches and placed ministers over them, wherever they went. It was the method of the Master himself. When He was about to ascend up on high, He did not leave the gospel as an abstract power in the world, to do its perfect work, but He embodied it in the concrete form of the Church, and "gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure and stature of the fullness of Christ." It is the Church that is to be enlarged, not just the gospel spread abroad; the means of grace are to be dispensed until the world is converted into the kingdom

of God. This, I repeat it, is the way in which our deceased brother went to work; and where is the minister amongst us, with no greater means at command, who has accomplished more? Where is the minister whose every effort made for the advancement of Christ's kingdom has been followed with such evident success? He failed but once, and that was, when he resorted to the law for the recovery of the Otterbein property. Oh, then, let us imitate his example, and work as he did, and never be weary in well-doing; and in our last hours, when we last put pen to paper, as he did a few weeks before his death, on his fifty-third birth-day, we may be able to indite, "Oh how wonderful the goodness of God to me through many years! Thanks, many sincere thanks, to His blessed name." . . . "And now death cannot be far off. All hope of recovery is past, and I am lingering on the confines of the eternal state. My mind is peaceful and calm. I trust 'I know in whom I have believed.' It will require great grace to save me, I know; but my Father's grace and mercy in Christ Jesus are all sufficient. The grace of God in Christ is the foundation of my hopes. I believe what my heavenly Father has given me assurance of, in His Holy Word.

Farewell, dear family, congregation, friends! I trust that through eternity I will gratefully remember the great kindness I have received during the long years of my affliction. Fare ye well! all farewell!!"

APPENDIX.

ACCOUNT

OF THE

Death and Funeral Services,

BY

REV. E. R. ESCHBACH.

God's messenger—Death—knows no distinctions among men. He claims as his own, high and low—pastor and people. He cuts them down alike in every stage of advancement. His agencies are ever at work—now accomplishing the mission for which they were sent, by one fatal, instantaneous dart—now wasting the victim through weary years of suffering. The end is always sure as the design is gracious, and to the Christian it is the transition to a higher and holier state of happiness.

The subject of this memorial, the Rev. ELIAS HEINER, D. D., Pastor of the First German Reformed congregation of Baltimore, for years suffered from a pulmonary disease, which eventually caused his death. For several years his impaired health prevented him from regularly attending to the pulpit duties, in the midst of a people whom he most tenderly and ardently loved. He had, as an occasional assistant in the early part of his decline, the Rev. F. R. ANSPACH, D. D., of the Lutheran Church. But as he felt his disease gaining upon him, the necessity for the services of a regular assistant became manifest, and was acted upon. Such an assistant was secured in the Rev. E. R. Eschbach, of the German Reformed Church, and who sustained this relation at the time of Dr. HEINER's decease. Between pastor and assistant the most genial relations existed. None but cordial sympathies were manifested.*

**Note by the Publisher:*—The Rev. Mr. E., equally acceptable to the people, has since become Dr. H.'s successor in the Pastoral relation.

The last sermon Dr. HEINER preached from his pulpit, was on November 26th, 1862, the day of General Thanksgiving.

His spiritual zeal and enenergy were remarkable. Notwithstanding his bodily suffering, his interest in his people and his labors for them, were not permitted to abate, while he had sufficient strength to leave his room.

His last visit to the church, made under difficulties, was on August 6th, 1863—a day of Thanksgiving for National Blessings.

From this time, his decline was more rapid, and he now seldom left his room. He fully realized his approaching end—often spoke of it, and looked forward to the consummation of his earthly duties with a patient, confiding hope. His spiritual interests he felt secure, and of his temporal, he made every possible and necessary disposition. With calmness he awaited his hour—gave definite and precise instructions, even as to his funeral—named the particular friends whom especially he desired to be present, as also those who should be requested to take part in the solemnities of the occasion. His lively interest to the last, in the welfare of his own Church, manifested itself in the request, made some hours before his death, of his young friend and assistant, Rev. E. R. ESCHBACH. The Synod of his Church was about to convene in annual session. His heart went out in a last greeting to those whom he was wont to meet. *"Bid for me, my Brethren in Christ, farewell, and say I am gone to my reward."* And then clasping his friend warmly by the hand and fixing his eyes most tenderly upon him, in tremulous tones, he said, *"My dear young Brother —it is nearly over with me—you will see my face no more —I am deeply interested in you—you have my dying prayers—God bless you—Farewell!"*

He had great difficulty in breathing, and hence spoke

but little. A few moments before his death, seeing a member of the Consistory pass his room, he had him called to his bed-side, that he might once more look upon the face of one he loved. Feeling his time was come, he said, "I am going—call the family." They were in an instant at his side. His last audible words were, "I have all-sufficient grace." His countenance lit up with a pleasant smile, and without a struggle, his soul—a few minutes before five, P. M., October 20th, 1863—winged its flight to brighter scenes on high.

"Like a shadow thrown
Softly and sweetly from a passing cloud,
Death fell upon him."

For a period of almost twenty-eight years, Dr. HEINER had been pastor of the First German Reformed congregation of Baltimore, Md., and sustained this relation at the time of his death. The people he so long and faithfully served, claimed it as their privilege to inter his remains.

A meeting of the Consistory was held October 21st, 1863. The necessary steps for the funeral were ordered to be taken, and also that the requests of their now departed pastor be observed in each particular. The church was ordered to be draped in mourning, and the work was at once entered upon. The pulpit and arches—the pillars and pannelings of the galleries and door-ways were draped in black cloth, ornamented with white rosettes.

The body was placed in a patent burial case, in which the full length was displayed through a glass case.

The funeral took place on October 23d, at three o'clock, P. M. The body had previously been taken from the house and placed in the church, in front of the altar, where all who desired had an opportunity to take a last look at the departed pastor.

At the hour appointed, the services were opened by the

Rev. E. R. Eschbach, assistant pastor, after which Rev. S. Guiteau, of the Presbyterian Church, read a portion of Scripture.

Rev. J. S. Foulk, of the Third German Reformed church of Baltimore, offered the following prayer:

O God, Though hast been our refuge and dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God! But as for man, his days are as grass; as a flower of the field so he flourisheth, for the wind passeth over it and it is gone; and the place thereof shall know it no more.

In Thy wise and holy Providence, Thou hast been pleased to take away by the hand of death, the pastor of this congregation. We bless Thee, that after serving this people for many, many years—that after guiding them with his counsels—instructing them in the things that make for their peace, and comforting them in their afflictions and bereavements, Thou hast taken him out of this wilderness to the Promised Land,—out of the Church militant into the Church triumphant, and made him a pillar in the Temple above, no more to go out. While we mourn his death, we rejoice in his safety, his happiness and his glory.

O Lord, look in great mercy upon us, as we now discharge the mournful duty of paying the last tribute of respect to the memory of one, who is embalmed in the hearts of those for whom he lived and toiled. May they remember the words which he spake, while yet with them; and do Thou lead them to act with higher purpose and more blessed hope, until, amid the songs of angels, they too shall ascend to their God, and there find the beloved ones, whom death has snatched away, enjoying heaven's unutterable felicities. Suffer them not to weep for him, who is

now happy in the New Jerusalem,—the city of our God. Instead of this, may they rather take their harps from the willows and pour forth enraptured notes of praise. Help them to live a life of faith in the Son of God, that they may always look forward to that period, when they shall have the pleasure of knowing those again, whom they have so dearly esteemed, and from whose lips they have received sweet counsel; when they shall mingle with them again, and the days they have passed in their absence shall appear as a dream. Help them to look forward to that better clime, where they shall form new and more intimate connexions with them, and be forever with each other, and forever with the Lord.

We commend to Thy care and benediction the bereaved family. O Lord, Thy grace is sufficient for them, and we entreat Thee to sustain them under this heavy dispensation. May they imitate Thy servant of old, who, in the midst of the sorest affliction, exclaimed with becoming resignation: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." O, comfort the bereaved partner of the deceased, and be her strong tower in this the time of her trouble and anguish. And may the sons and daughters never forget the worth to which they have been allied, nor degenerate from those excellencies, which, beyond every other patrimonial inheritance, they ought to value. While they are mourning over a thousand affecting recollections, may they comfort themselves with the assurance, that their loss is his unspeakable and everlasting gain.

Enable us, one and all, as we behold the upright and perceive his latter end to be peace, to pray earnestly that we may so live and so die as those who have fallen asleep in Jesus.

And now unto Him, who is able to keep us from falling,

and present us faultless before the presence of His glory with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.

Rev. D. ZACHARIAS, D. D., of the German Reformed church of Frederick City, arose and spoke as follows:

Very deeply affecting, my dear hearers, is the providential event which has called us together in this House of God, to-day. It has pleased the Lord of Life and Glory, to remove from this vale of tears, one whose laborious and useful life, as a minister of Jesus Christ, is well known to the people now before me. Among you, he poured out his life-blood. Among you, he labored for nearly *twenty-eight* years, beyond the strength of man. Among you he watched for souls as one who must give account; in sickness, in health, in wet, in cold, in weariness, in faintings.

To him time is no more. On this consecrated spot he proclaimed the gospel of peace, through Jesus the Saviour, for so many years. You will see his face no more; you will not hear his voice again. He will never ascend these stairs, or occupy this pulpit or preach again the Word of Life to any of you.

The manner in which ministers of the gospel are related to those, whose spiritual welfare they are entrusted with, must, of necessity, always involve solemn responsibilities. All the terms used in Scripture to illustrate their office, imply the anxiety that enters into the spirit and constitution of their calling. They show that the ties that connect a minister and his people, are of no ordinary nature—that their interests are yoked together by an adamantine chain, whose links will not give way, even to the convulsions of death—one that shall hold them together until they ap-

proach the Judgment seat, and retain them there as mutual witnesses of each others *fidelity*, or each others *condemnation*.

In this sacred and responsible relation to you, our departed brother stood. For the diligent and careful execution of this "weighty office and charge," according to the grace and ability which was given him, he was responsible —first to our common Lord and Master, and secondly to the whole body of the Church to which he belonged, and to yourselves in particular, as the people of his charge. At his *installation* here (at which it was my privilege to be present, and to assist in its solemnities), he promised, that, by the assistance of divine grace, he would endeavor faithfully to discharge all the duties of a pastor to his people; and nearly twenty-eight years have filled their course since then: nearly twenty-eight years of *Sabbaths* and *hymns* and *prayers* and *sermons!*

What an accumulation of teaching and solicitation! And what an accumulation of *hearing* and *responsibility* and *privilege!* How many services, during these years, did he engage in? How many souls must he meet at the dread tribunal? How many invitations and warnings have many of you heard from his voice?

Twenty-eight years ago, perhaps you were "in budding youth—the cynosure of household hearts and hopes." But now you are in the "sear and yellow leaf." And some of you have advanced, during these years, to mature manhood and womanhood. And some have sunk into the decrepitude of old age, and more only wait for the last summons, which might have come sooner and must come soon. Oh! what changes in every heart and home do so many years bring! What family is here that has not bled in this time? What pew that has not been stripped of

some of its occupants? Let the walls and seats and galleries and pulpit of this venerable old building rise up, so to speak, and bear witness.

Ah! the recollection of that Sabbath morning of our departed brother's installation here, looms up before my memory now. I can distinctly recall many faces, which I shall never look upon again, in this life. Where are those honored and hoary heads, that then adorned the congregation which worshipped here? Just at the period to which I refer, there was an unusual number of venerable fathers and mothers belonging to this flock. But where are those venerated forms now? Their faces we shall no more see in the flesh. They have calmly and silently sunk to their rest, and their record is, I hope, on high.

During these years, how many of your children did our deceased brother baptize?—how many did he receive into this communion, by the solemn rite of confirmation?—how many of your dead did he commit to the watchful care and the restoring hand of Him, who is the Resurrection and the Life? How often did he minister unto you the ordinance of the Holy Supper with his own hands? He has been with you in joy, and he has been with you in sorrow. He has wept and rejoiced with you. He has seen you when all was gladness, and he has seen you when all was shrouded in gloom. He has shared in your joys and he has shared in your griefs.

He has broken unto you the bread of life. He has warned, admonished, comforted and instructed you from this sacred place, which I now occupy, and also in your homes and at your firesides. "Remember the words which he spake unto you while he was yet with you!" Oh, that those "words were now written; oh, that they were printed in a book—that they were engraven with an iron pen and lead

in the rock forever." Surely, surely your thoughts must revert to those sermons which he preached, and to those words of instruction, in public and in private, which he gave. You, who are struggling with the toils and duties of life, will recollect how he invigorated and encouraged you. You, little children, too, I trust, will recollect him, who was gentle among you, acting upon the advice of his Saviour, "Feed my Lambs." Brethren, how has he performed his duty to you? and how have you performed your duty toward him? These are serious thoughts. May I not say: Ye are witnesses how holily, and justly and unblamably he behaved himself among you in all the varied duties of life. Ye know, how he exhorted and comforted and charged every one of you, as doth a father his children. As a minister, was he not diligent and faithful —faithful to his Master, and therefore, faithful to the souls committed to his care? In his discourses from this place, did he not strive to lead the sinner to the Saviour? Did he not "preach Christ and him crucified"—Christ all and in all? "The Alpha and the Omega, the beginning and the end, the first and the last?" The faith that he preached to you was the one that he felt, and believed and lived upon; it guided his youth, it supported his manhood, it cheered him under frequent and various sufferings—it upheld him in the article of death. He spake the things which he had felt, known and believed. In him, the Church of Christ has, indeed, lost an "able minister of the New Testament;" this congregation a faithful pastor; the young a wise and Christian counsellor; all classes a faithful friend. The wife is *widowed*, the children are *fatherless*. He has left us, but he is *not lost, but gone before*. His memory still lives and shall live amongst you, enshrined in your hearts, while the remembrance of his Christian virtues shed a light of sacredness around the

darkness of the tomb. Let us take his remains to the grave and weep there; for surely there is a voice that speaks from thence to you, this day. Let us listen to its parting accents. It speaks to you as a *congregation*, reminding you of mercies, and privileges, and responsibilities. It speaks of sermons, and Sabbaths, and ordinances, *past and gone forever*. It bids you to call to remembrance the former days. It takes you to record, that he has "not shunned to declare unto you, all the counsel of God." You will all bear witness to the practical character of his *preaching*. It was never occupied with subtle and obscure points of doctrine. His teaching dwelt upon those great and fundamental truths, which he brought home to the hearts of his hearers. He not only preached the truths of Scripture, but he preached them in a scriptural way. Those who understood their Bibles could understand him.

As to the *results* of his ministry, eternity only can unveil them, in the number of souls converted to Christ through his instrumentality, or of saints more deeply taught, more firmly established, comforted and built up in Christ, by his ministrations.

As a *pastor*, you know what he was. How affectionate —tender—sympathizing! A more loving and devoted pastor is, I presume, seldom met with anywhere.

You will not fail to recall at his funeral, also, how it pleased his heavenly Father to afflict him in the last years of his life, and how this tended but to ripen him into the fuller maturity of his ministry, and to show visibly before you all, the sustaining power wherewith God can guard and keep His people in the day of their afflictions. See him when no longer permitted, from the increase of his malady, to deliver regularly, his message of serving love. See him when the failing strength prevented him from fulfilling his accustomed duties in the church, or in your fam-

ilies. Stand by his bedside with those loved ones, by whom he was surrounded; inquire, with them, of his state, and hear his happy replies. God was with him in the furnace, and God bore him safely through the furnace.

"He that wrought him for the self-same thing is God." Never was steel made without labor and toil, without many a blow of the hammer, many a melting in the fire, many a plunge into the water, and thus was your pastor "wrought" in the furnace of affliction.

But all is over now. The sickness and suffering are forever past. The bond has been severed that gave liberty to his struggling and ascending spirit. Let the tears that fall into his grave be gilded with the light of immortality; let the rainbow of Christian hope be painted upon the gloom of the dark valley which it spans. Rejoice that you will meet him again on the other and on the sunny side.

"O think that while you 're weeping here,
His hand a golden harp is stringing;
And with a voice serene and clear,
His ransomed soul, without a tear,
His Saviour's praise is singing!

And think that all his pains are fled,
His toils and sorrows closed forever;
While He whose blood for man was shed,
Has placed upon His servant's head
A crown that fadeth never!

Then weep no more for him who 's gone,
Where sin and suffering ne'er shall enter,
But on the great High Priest alone,
Who can for guilt like ours atone,
Our own affections centre!"

And now, my dear departed brother! I have performed for thee my last office of affectionate regard. "I am distressed for thee, my brother; very pleasant wast thou unto me." Hard it goes to part with thee! But all that is now left for friendship and sympathy, is, to shed its tears

over thy clay, and to carry thee to thy rest among the cold sleepers of the cemetery, and inscribe, with DAVID, on thy monumental urn:

"Sacred to the memory of my JONATHAN;
Lovely and pleasant in life and in death
undivided."

Rev. JNO. C. BACKIUS, D. D., of the Presbyterian Church, of Baltimore, followed with some very touching and pathetic remarks, referring in a graphic manner to the truly catholic spirit of the deceased—to the friendly relations that always existed between him and other denominations, and to his own heartfelt loss in his death.

Rev. JNO. G. MORRIS, D. D., of the Lutheran Church, of Baltimore, offered an appropriate prayer, fitting the occasion.

During the chanting of a funeral dirge by the choir, the body was removed and placed in the hearse.

The cortege was then formed in the following order:

The Reverend Clergy, in carriages.
The Pall Bearers, who were the Consistory.
Body.
Family of Deceased.
Choir of the Church.
Friends of the Deceased.
Members of the Congregation.

The procession proceeded to Green Mount Cemetery, where, at the hour of sunset, standing around the open grave, was sung a Resurrection hymn, after which Rev. J. O. MILLER, of the German Reformed congregation, of York, Pa., read the Burial Service.

The Rev. J. W. M. WILLIAMS, D. D., of the Baptist Church, of Baltimore, offered the following prayer:

Our Father who art in heaven, we thank Thee for the consolation the gospel brings under circumstances like

these. Though we are called upon to bury this, our beloved brother, we hear the voice of our adorable Redeemer saying, "I am the resurrection and the life," so that we can feel assured "he is not here, but risen."

We thank Thee for the grace that was given him, to preach the glorious gospel of our blessed Lord. We thank Thee for his living and dying testimony. We thank Thee for the sweet counsel we have taken together with him, in our "work of faith and labor of love," and now that Thou hast seen fit to take him from our midst, we would bow reverently and submissively to Thy will, and from our hearts say—"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Holy Father, we commend to Thy tenderness and compassion, his afflicted companion. O God, Thou knowest how heavily this blow falls upon her, and how desolate is her heart. Make good unto her the promise, "as thy days, shall thy strength be." May she have that consolation which heaven only can afford; and as she leans upon the everlasting arm, may she hear the God of the widow, saying unto her, "Fear not, I will help thee."

Merciful Father! Thou who didst honor Thy servant, making him the chosen instrument in the salvation of so many souls, we pray that his own children may be among the seals to his ministry. As they stand here around the grave of an affectionate, Christian father, may they solemnly pledge themselves to Thee—to serve their father's God—to trust their father's Saviour, and whatever influence they may possess, shall be given to promote the cause of Christ, which lay so near the heart of their father. O! save them from the evil that is in the world. Be Thou the guide of their youth, and by and by, may father and children meet in heaven.

Sanctify this affliction to the good of the church, with whom he labored so many years. May they remember the words he spake unto them, while he was yet with them, and give them grace to follow him as he followed Christ. Bless them with another pastor whom Thou shalt delight to honor.

Now, blessed Saviour—our Lord and Master—may we who have been associated with our brother in the ministry, and various labors of love, lay this dispensation to heart. May we be faithful to the trust committed to us, and so live and so labor that we may be ready, at any moment, to give an account of our stewardship.

Holy Father, hear us in the voice of our supplications. Guide us all with Thy counsel, through the changing scenes of this changing life, and afterwards receive us to glory—saved with an everlasting salvation, through Christ, our Redeemer. Amen.

The Benediction was now pronounced, and the vast concourse slowly and solemnly retired, a sadder, and we trust, a better people.

At the next regular meeting of the Consistory, held on Monday evening, November 2d, the following preamble and resolutions, giving some expression of their feelings, relative to the sad bereavement by which they had been visited, were unanimously adopted:

WHEREAS, An afflictive dispensation of Divine Providence has removed from our visible presence, him, who for for nearly twenty-eight years, labored amongst us as counsellor and spiritual guide—who was with us in joy and sorrow, in health and sickness, and to whom we were bound by chords of undying affection: and

WHEREAS, We deem it alike due our deceased pastor and ourselves, to bear testimony to the spiritual zeal and virtues of heart that adorned his life, and scattered the fruits of his labor and benevolence along its path; therefore, be it

I. *Resolved,* That we most deeply lament the death of our worthy pastor, our beloved friend and kind associate, Rev. ELIAS HEINER, D. D., and with melancholy pleasure, record our high appreciation of his worth as a pastor; of his kindness of heart as a friend, and the high integrity of his character as an associate. In his death, we feel that we have lost a faithful counsellor, the congregation a devoted pastor; his associates a warm and ardent friend; the community a useful and respected citizen; his family an indulgent husband and affectionate father.

II. *Resolved,* That we would express our heartfelt sympathy with the family and friends of our deceased pastor, in the overwhelming calamity that saddens their hearts and shrouds their homes in mourning.

III. *Resolved,* That as a badge of mourning, the church be shrouded in black for six months, and we, for thirty days, wear crape upon the left arm.

IV. *Resolved,* That a copy of these proceedings be communicated to the family of our lamented pastor, and published.

Signed by the Committee.

E. R. ESCHBACH,
JACOB YEISLEY,
GEO. W. HERRING,
JOS.. K MILNOR.

RESOLUTIONS

OF

Religious and Benevolent

INSTITUTIONS.

The Synod of the German Reformed Church convened in annual session, at Carlisle, Pa., a few hours later than Dr. HEINER'S death. The sad intelligence was communicated to them, and upon its formal announcement, appropriate and touching remarks were made by some of his former associates. A committee was appointed to prepare a minute. The following was reported and unanimously adopted:

"This Synod has heard, with deep and sacred interest, the announcement of the death of Rev. ELIAS HEINER, D. D. This event occurred at the time when the representatives of the Church were about assembling in annual Synod. The vivid recollection of his presence among us, in our synodical sessions one year ago, the circumstances that his burial occurs during the sessions of the present Synod, together with the fact, that he honorably and efficiently held, for twenty years, the office of President and Treasurer of the Synod's Board of Foreign Missions, and was otherwise an honored and faithful minister of Jesus Christ, have given to the event, in our minds, increased solemnity. While we, therefore, bear grateful testimony to his faithfulness as a minister, his courtesy and kindness as a Christian Brother, his warm-hearted love for the Church, to whose interests his talents and life have been devoted, we humbly acknowledge, that in the removal from

us of our esteemed brother and fellow-laborer, we realize that our Lord and Master has laid upon us additional responsibility, and that it is our solemn duty, by increased zeal and devotion, to take up and carry forward the work which he has laid down. Personally, and by this synodical act, we shall perpetuate his memory, while we thank God, that, though death break the bonds which unite us in the earthly life, in Christ Jesus there are no separations, and rejoice in the continued and blessed communion of all saints in which He giveth us also to have part. To his bereaved wife and family, we extend our affectionate Christian sympathy, commending her, for comfort in her deep affliction, to God and the word of His grace. We also hereby instruct the Corresponding Secretary to communicate this action of Synod to the mourning family of our departed brother, and also to the congregation over which he has so long presided.

THEODORE APPEL,
Corresponding Secretary of Synod.

At a meeting of the Executive Committee of Maryland Tract Society, of which he was an active member, next subsequent to his death, the following action was unanimously taken:

Extract from the Minutes of the Executive Committee of the Maryland Tract Society, at their monthly meeting, November 10th, 1863.

The Executive Committee have heard of the decease of the late Rev. Dr. HEINER, with feelings of mingled sadness, gratitude and joy. Of sadness, at the thought that we are separated from the companionship of one with whom we have long been so pleasantly associated in this labor of love—that visibly, he will no more go in and out among

us. With joy and gratitude, for the grace vouchsafed to him, by which he was called in early boyhood to the kingdom of Christ, and by which he was enabled to persevere to the end—making full proof of his ministry, extending over nearly one-third of a century.

At the organization of the Maryland Tract Society, Dr. HEINER, the then almost youthful pastor of the Second street German Reformed Church, took an active part. For eight years he was chairman of its Executive Committee. On his retirement from this office, the committee, at their monthly meeting, March 22d, 1853, adopted a minute, which we transcribe, as expressive of the estimate in which we hold his services, in behalf of this cause:

"The Rev. E. HEINER having, at the late annual meeting of the Maryland Tract Society, declined re-election as chairman of the Executive Committee, it seems befitting, and the committee regard it a privilege, to record their high appreciation of the manner in which he discharged the duties of the office he consented to hold so long. They do hereby tender to Dr. HEINER their thanks for the regularity of his attendance upon the meetings of the committee, for the perfect fairness, and invariable affability with which he has presided over our meetings, and for the practical views and valuable business habits which he has brought to our deliberations. The Corresponding Secretary especially desires to bear grateful testimony to the cheerfulness with which he allowed himself, *at all times*, to be interrupted—no matter how pressing the nature of his engagements—for the purpose of consultation upon the interests of the Society."

Dr. HEINER did not decline the place of chairman of the Executive Committee because he was weary of the service, but from a conviction that the interests of the So-

ciety would be promoted by others sharing the performance of executive duty.

Nor did he cease to take a deep interest in our work. He was active in those measures which led to the erection of the Tract House, was chairman of its Building Committee, and gave to it much of his time. He was, to the day of his death, chairman of the Committee on Colportage, having supervision of the most important part of our operations. He was also a member of the Publishing Committee for his denomination, and never wearied of the time devoted to the advancement of our cause.

Very pleasant to us has been his companionship. We mourn that we shall never see him here again.

Of the chararter of Dr. HEINER, in all the relations of the domestic circle, as the pastor of a church, as a member of ecclesiastical courts, it is not for us to speak. This will doubtless be done by those to whom that duty belongs.

To his bereaved widow and children, and smitten congregation, we tender our heartfelt sympathy—praying that God will so vouchsafe the influence of His Holy Spirit, that this "light affliction" may serve to "work out for them a far more exceeding and eternal weight of glory."

Resolved, That a copy of this minute, signed by the officers of the Society, be sent to Mrs. HEINER, to the Consistory of the Church, and to the reporters of the city papers.

JOHN W. M. WILLIAMS, *President*,
WILLIAM B. CANFIELD, *Treasurer*,
S. GUITEAU, *Cor. Secretary*.

At a meeting of the Managers of the Sunday School Union, of which he was an honored member, held a few weeks later, the following action relative to his death, was unanimously resolved upon:

The following is extracted from the Minutes of the Board of Directors of the Maryland Sunday School Union, at a meeting held November 16th, 1863.

The intelligence of the death of the late Rev. Elias Heiner, D. D., having reached us, it is meet that we should record our sense of this sorrowful event, in order that we may testify our admiration and love for our late fellow member of this board, and our sorrow at the loss which we, in common with so large a circle of friends and co-workers, have suffered.

Whilst we cannot but regret that it has pleased the all-wise Providence to remove from among us, our late friend and brother, thus suspending his usefulness in the vigor of his years, still we rejoice to know, that his life was spent in a constant and laborious effort to promote the interests of of religion and the building up of the cause of the Redeemer.

As a minister of the gospel, as a friend of education, as a member of the various religious boards, as a citizen and a man, he was always instant in season, earnest in his efforts, and practical in his views; as a member of this board, his presence was always acceptable and his counsels wise; and it is with infinite regret that we realize the fact, that we shall see his face among us no more.

We extend our warmest sympathies to his sorrowing widow and children, and to the members of his congregation, but we feel that the happy assurance is theirs that he has been called above, in God's good time, gathered "like a shock of corn, fully ripe for the reapers," and has entered upon "that rest which remains for the people of God."

Resolved, That a copy of this minute be signed by the officers of the board, and be sent to the family of the deceased and the Consistory of the Church.

G. S. Griffith, *President*,
B. A. Vickers, *Treasurer*,
Geo. Dugdale, *Secretary*.

PROCEEDINGS AND SERVICES

CONNECTED WITH THE

FUNERAL SERMON.

In compliance with a request made by Dr. HEINER, some weeks before his death, the Rev. B. C. WOLFF, D. D., Professor of Theology at Mercersburg, Pa., came on to Baltimore, and on November 15th, 1863, in the Second street church, delivered a funeral discourse to a crowded auditory. The services were appointed at three o'clock, P. M., and were opened with the Invocation and reading of hymn by Rev. E. R. ESCHBACH.

Rev. GRIFFITH OWEN, of the Presbyterian Church, read the scripture lesson from the Gospel of St. John, chap. XIV.

Rev. F. R. ANSPACH, D. D., of the Lutheran Church, offered the following prayer:

Supremely great and glorious art Thou, O Lord God of Hosts! Thou art worshipped by angels, arch-angels, principalities and powers, and by the spirits of just men made perfect. We, who dwell in the dust, would also worship Thee, who art a spirit, in spirit and in truth. Assist us, through the Holy Ghost, to worship Thee in the beauty of holiness. We acknowledge that we are sinners, and lament our manifold imperfections. Have mercy upon us, O Thou Blessed One, and grant us Thy peace. Thou hast been very gracious to us, and hast crowned our lives with Thy goodness. O that Thy mercies may lead us all to repentance. Help us to be faithful in Thy service, even unto the end; that we may then be crowned heirs of immortal glory.

Great God! we are assembled here on a very solemn occasion. We are met to deplore the death of a dear brother, and to mingle our sympathies and regrets with his bereaved family and this congregation. We appear before Thee, with emotions of sorrow and of joy, of pain and of gladness. We thank Thee for the life and character of the departed. We praise Thee for the manner in which Thou didst order his life. Thou didst permit him to be born amid the sanctities of a Christian home, and to grow up as a tree, of Thine own planting. Thou didst call him into the ministry of reconciliation, and make him eminently useful. We thank Thee for his ministry, uniformly marked by efforts to win souls, and for his life, made beautiful by the graces of religion. Blessed be Thy name, for enabling him to hold fast to the Word of Life. Yea, "he has fought a good fight, he kept the faith, he finished his course, henceforth there is laid up for him a crown of righteousness, which the Lord, the Righteous Judge shall give unto him, and not unto him only, but unto all those who love His appearing."

O God, our Father, grant that we ministers of the Cross and fellow-laborers with him in the Gospel, may be greatly comforted and encouraged by his life, his works, and his death. May we, like he, resolve to know nothing among men, save Jesus Christ and him crucified. And after a life of toil, of faith and of hope, may we also be crowned heirs of glory.

Bless, O Lord, the people to whom he ministered in holy things. May those who are the sincere followers of Christ, be faithful unto the end. May they remember his prayers, his admonitions and instructions. O, that they may recall all his labors in their behalf, and here at this altar, where he ministered, and in Thy presence, re-consecrate themselves to God. May lessons, long forgotten, start up in

all their vigor, and accompanied by the mighty energies of Thy grace, be applied to their conscience and quicken and save their souls. May they remember that they that are wise and turn many to righteousness, shall shine as the brightness of the firmament and as the stars, forever and forever.

O God, look mercifully upon those who were once consecrated to God, by those hands now mouldering in the dust; but who have gone back to the world and walk no more with Jesus. O, that the death of their pastor may recall them from their wanderings. May the impenitent, who resisted all his appeals and spurned his warnings, even now be convicted and converted by those neglected, but now remembered sermons. And O grant that all who knew him, may hear and lay to heart the words of hope that rise from his sleeping dust, that while lingering around the pastor's grave, they may be made wiser and better.

Bless also, the officers of this church. Make them men after Thine own heart, and direct them into all truth, that as faithful stewards, they may be approved of God.

Finally—O Almighty God, we implore Thy mercy and favor upon the bereaved family. "Leave thy fatherless children to Me, I will preserve them, and let thy widows trust in Me, saith the Lord." O be a husband to this stricken widow and a father to her children. Comfort them. Bind up their broken hearts and pour the balm of Gilead into their wounded spirits. Remember and answer all the prayers of our departed brother, respecting his family. May all his expectations and aspirations, in reference to his sons and daughters, be realized. May Thy sheltering wings be over them, and Thine everlasting arms be about them through all their pilgrimage; so that in the final day, he may be able to say, Here Lord are we, and those whom Thou has given us, and behold, none of us are

lost. Hear us, O Lord, and accept us; guide us through life and then receive us into Thy presence, where there is fulness of joy, and give us a place at Thy right hand, where there are pleasures forever more. And unto the Father, and the Son and the Holy Ghost, be all the praise, world without end. Amen.

Rev. B. C. Wolff, D. D., now arose and delivered a faithful and instructive discourse. For one and a-half hour the vast audience tired not under the discussion of his theme.

At its close, the Rev. J. P. Carter, prayed as follows:

Great and blessed God, our Heavenly Father! Thou who reignest over all, permit us again to approach Thee in the attitude of supplication. We bless Thy holy name, that in the beginning Thou didst ordain the establishment of Thy Church in the earth; that Thou hast founded Thy Church upon the Rock of Ages. We thank Thee, that having espoused Thy Church to Thyself, in the bonds of the everlasting Covenant, Thou will never cast her away from Thy most holy and gracious presence. We thank Thee that Thou has set in Thy Church, prophets, and apostles, and evangelists, pastors and teachers. We thank Thee for their testimony, for their devoted lives, and for their triumphant death. We would rejoice that their labors in the Lord, have not been in vain; that while Paul has planted, and Apollos watered, Thou, blessed God, hast given the increase. We bless Thy holy name, that in the gathering and building up of Thy Church, it is not of him that willeth nor of him that runneth, but of God that sheweth mercy.

We would, on this mournful occasion, especially thank Thee, O Lord, for the consecrated life and ministry of our beloved brother, Thy servant, the late pastor of this church.

We thank Thee, blessed God, for the measure of faith which Thou didst vouchsafe unto Thy servant, and for the fruits of that faith, his abundant labors in the service of his Redeemer. And now, that Thou has been pleased to remove him from our midst, we would bow in humble and hopeful acquiescence to Thy holy will: for we know Thou doest all things well. We thank Thee, merciful God, for the encouraging and comforting hope which we are permitted to cherish, that Thou hast called him from labor to receive his heavenly crown. Sanctify, we beseech Thee, this dispensation of Thy divine providence, to this mourning church and congregation, to the bereaved family, and to his brethren in the ministry of Thy Church. May we, at all times realize, that Thou, blessed Redeemer, art not only in heaven, but also, according to Thy promise, even in the midst of Thy blood bought Church, disposing the crowns and mitres of Thy grace, according to Thy sovereign will. We pray for Thy continued blessing upon this church and congregation; and upon Thy servants that bear rule therein. Endue them abundantly with Thy Holy Spirit. Revive Thy work in their midst, and add unto this people of such as shall be saved.

Remember, O gracious Saviour, the bereaved and orphan family. Have them ever in Thy holy keeping. Be very near and precious to the desolate widow. Revive in the hearts of the fatherless children, the words of eternal life, so often uttered in parental solicitude, by that tongue now silent in death. And we earnestly beseech Thee, answer, in Thine own time, the prayers in behalf of these dear children, which, in the days of his flesh, were so often the burden of that heart, now reposing in hope, as we firmly trust, upon the bosom of God.

Bless abundantly, O God, Thou King of Zion, Thy ministering servants that have been privileged to be associated

with our departed brother, in laboring for the extension of Thy kingdom; and continue to prosper the enterprises in which they were permitted unitedly to labor, as shall best promote the honor of Thy Holy Name. Take us all into Thy holy keeping. Forgive our multiplied and aggravated sins, and prepare us all, by every dispensation of Thy providence and grace, for Thine eternal kingdom. And to Thy great and blessed name—the Father, Son, and Holy Ghost—one eternal God, be given endless praise. Amen.

The choir now sang a most beautiful and appropriate anthem, after which the congregation was dismissed with the Benediction.

The language of one disinterested was: "To pronounce the influence of the occasion great and good, would but feebly express the feelings of the congregation of the time honored church."

At a subsequent meeting of the Consistory, a resolution was adopted, which led to the correspondence prefixed to the sermon.

ADDENDA.

Dr. HEINER was married on the 1st day of October, 1834, to MARY WOLFF, daughter of GEORGE and CATHARINE WOLFF, of York, Pa., by the Rev. CHARLES REIGHLEY, pastor of the German Reformed church, at Frederick, Maryland.

Their children are JOHN ZUINGLE, ELIAS MAYER, GEO. PAYSON, EUGENIA, MARY IDA and MELVILLE.

Dr. HEINER received the degree of Master of Arts from the Board of Trustees of Rutgers College, N. J., in July, 1845.

The same college conferred the degree of Doctor of Divinity upon him in July, 1850, under the Presidency of the Hon. THEODORE FRELINGHUYSEN.

His publications are:

A Sermon on the Life and Character of the Rev. JOHN CARES, March, 1843.

A Centenary Sermon, preached in the Second street church, Baltimore, 1850.

Memoir of Rev. L. MAYER, D. D., as an Introduction to his History of the German Reformed Church, 1851.

Reminiscences of a Quarter of a Century, 1861.

Among his unpublished writings, are several series of discourses:

Lectures on Universalism;

Lectures on Marriage;

Lectures to Young Men;

Lectures to Young Men coming from the Country to reside in the City.

P. S.—Of the ministers called to preside over the Second street church, but three died in connection with it as pastor:

Rev. Geo. Troldenier, aged 46, in 1800;

Rev. Christian L. Becker, D. D., aged 62, in 1818;

Rev. Elias Heiner, D. D., aged 53, in 1863.

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